3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

6. Bērīcho — now of two classes:
   i. ḡherasho bērīcho — musicians who provide music on all public occasions.
   ii. ḍak ètasho bērīcho — blacksmiths.[1]

The functions of the Bericho are undergoing a process of extension. They now fetch firewood for the Tham and thorns for protecting enclosures. They also do plastering work for him. A few serve as sweepers. Their status is said to be rising. The Burusho will now eat food prepared by them, which they would not formerly do.

In both Hunza and Nagir the supreme power resides in an autocracy exercised by the Tham, or Mīr. The two royal families derive from a common source and are inter-related by subsequent marriages. This joint royal family claims to have come from Baltistan and to have been established in Hunza and Nagir for the last six hundred years.

Each village group is an administrative unit and the Tham is represented in it by one to three Uyōngko (Uyūmko) or Trangfāting (sg.s uyūm = *great*, trangfa). Under their direction these officials have Cherbuting (sg. cherbu, čerbu) who transmit orders to the public. Where the Tham owns land he has a steward, or personal representative, called a Yarpa, who again has subordinates under him to supervise the division of the water-supply.

For the settlement of cases and disputes of all kinds there is in Hunza a long progressive series of "courts", if one may use the term. First the case is dealt with by the heads of the two houses and the two families in conclave. Failing settlement it is referred to the Headman of the community (girāmè uyūm; giramɛ uyuˑm). Thirdly: again failing settlement, it is referred to the Headmen of the Four Clans (wālto girāmichingè uyōngko; waˑlto giraˑmičiŋɛ uyoˑŋko) who proceed to the "gate" of the *khan* and adjudicate on it.

[1] The following are the phonetic renderings of the Burushaski words in the above paragraphs: 1. Thamo; karɛˑli; aryˈundero; 2. uyoˑŋko *or* uyuˑmko; akaˑbirtiŋ; waziˑr; traŋfa; yərpa; faraˑj; 3. baˑrɛ sis; 4. ǯaˑdəršo; 5. baldakuˑyo; tsilgalašo; 6. berˑičo; eˑɣərašo; ḍak etašo.

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

692 Fourthly: even after this an aggrieved party may carry his suit to the gate of Baltit Fort, where it is heard by the four Headmen of Baltit and the Kaḍako. Fifthly: if he has still failed to obtain satisfaction he can next submit his case to the Wazir. Sixthly: If the Wazir fails, where so may before him have failed, the case then goes to the final court — the Tham's Audience Assembly (Thamo maraka). Here it is heard and adjudicated on for the last time by the Tham, the Wazir, and the elders and officials of every *khan* in council, and a final irrevocable order is passed. It is said that in recent years the Tham has dispensed with the presence of the elders and officials and gives judgement himself. But I imagine this would not apply in a case of major gravity. All "courts" are held in public.

It is thus the policy in Hunza that only matters of serious importance should be referred to the Ruler and that he should be regarded as a final court of appeal. In this way his prestige and authority are not impaired by the constant decision of minor disputations or factious matters.

Character.

157 Of the character of the Burusho something has already been said in *obiter dicta* above. It may be summarily stated that the Hunzukuts are a cheerful, frank and straightforward people; intelligent, keen, and active, with a sense of fun and humour and a commendable spirit of tolerance. They are pleasant people to meet and work with. Among themselves they appear to be good-natured and forbearing, associating together in relaxation, and cooperating happily and amicably in work. They are fond of their children, but do not spoil them, and are considerate to the old or ailing.

000 For more than a month, while partially laid up, I have sat in the Rest House at Aliabad and from the verandah and through the windows seen the life of the place drift past me or concentrate in activity in the fields immediately in front. There is here no

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

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After this the four communities of Bāltīt assembled and instituted a case with the Hamachāting, and by way of settlement they took the Ulter grazing from the Hamachāting as a fine on account of Shadun Kapūri. She was a daughter of the Berātaling and a wife of the Khūrukuts. The Diramaling, as disinterested parties, had decided the case for them and the Hamachāting. [892]

After that the Khūrukuts, the Diramiting and the Berātaling in partnership settled their flocks in Ulter. Some years later the Thams took the Ulter grazing ground for themselves and up to the present it is in the Thams' possession.

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These chambers were once living rooms and bedrooms. 344
It reminded me of a penthouse. While it didn't have an 644
elevator to whiz you upwards in a matter of seconds or the best in modern plumbing, it did have the air, the view, the history and fascination that no penthouse in creation could match.

Back about 400 years ago one of the rulers of Hunza [173 648] married a daughter of the King of Baltistan who, as a gift to his daughter and her husband, dispatched 500 workmen from his country to Hunza to erect the Baltit Fort that we now know. The rulers of Hunza dwelt in that fort and made it their palace until recent times. The present Mir, too, when he took office after the [712] death of his father, resided in this palace known as Baltit Fort.

The new palace, in which we were being wined, [122] dined and entertained, had been completed recently and was taken possession of by the present Mir about 7 years ago. Actually though, the new palace was started by the Mir's grandfather back as far as 1925.

While we were guests at the palace, extensive masonry work was in progress as the Mir was having a broad, low, stone-walled veranda erected. This, I understand, would be used, on completion, as his court, [692 643] where the citizens of Hunza would come with their problems and where the Mir would preside in judgment.

However, this work in no way interfered with the [342] normal functions of the household, for, even as the people of Hunza follow the custom of moving upstairs for the summer and downstairs for the winter, so did the Mir.

To me, however, old Baltit Fort was an edifice of distinction, charm and beauty and if I were in the Mir's place, I would never have abandoned it.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

exception of the doctor or visitors. There was a letter from my office awaiting me when I reached the Mir's palace. The Mir told me about it right after our first greeting. He was understanding enough to realize I would be happy to hear from home. 205

I guess many of the things about Hunza wouldn't allow the country to come under the heading of a democracy, but from what I saw of life and living in Hunza, I assure you it is more of a democracy than any other democracy in existence today. 642

Hunza has no policemen, no soldiers, no bureaucracy, no customs officers or immigration officers. They do have the Mir who is the ruler and true head of the state and the Mir appoints the Wazir who is his right hand man and acts as judge. 692 643 [647] [693]

All major squabbles and disputes are handled by the Mir. He holds court regularly and makes the decisions and his word is law and cannot be challenged or contested by anyone. Minor cases are looked after and into and tried by the Wazir.

Hunza does not have a jail. There is no lockup whatsoever. If and when a crime is committed, the criminal or culprit is banished to a place called Shimshal. At Shimshal the criminal or guilty person is not confined or jailed. He just has to live in that rugged place, where living is grim. The altitude is somewhere around 12,000 or 13,000 feet, and eking an existence out of the land there is most difficult and precarious. Actually the form of punishment is a sort of ostracism. 697 681 [133]

Evidently the threat of being sentenced to live in Shimshal is a great deterrent, because few crimes are committed. There have only been two instances in the last ten years where serious crimes have occurred. In one instance it was a youth who had posted indecent signs on trees and other places. He was hailed before 674 [689]

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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Here are some interesting quotations from Sir Mohomed Nazim Khan's autobiography 127

"During my thirty-nine years as Mir there have been two murders only in my country and all the people have been happy and prosperous. The Government of India had never interfered with the internal administration of the country and as my people see more of the world they have added cleverness to their previous simplicity. 674 [648]

"There is not enough land for the growing population and so I encourage my people to go out into the world and get work in other places. . . . 167

"There are four clans in Hunza and in each village there are appointed four 'Makaddams' (men of good family who settle any little disputes that may arise.) If they consider a crime is too serious for them to settle they refer it to the Trangfas and they, in turn to the Mir's court which is ever open and from sentence of which there is no appeal. 692

"If it is considered that a death sentence is called for, the people are collected and if any one will speak up for the culprit, his sentence is remitted. Otherwise he is executed in the presence of the people. 695 681

"In the former times if anyone committed adultery, his house could be destroyed, his animals slaughtered and his trees felled without any trouble falling on the offenders and though that custom has fallen into desuetude, it is still considered right for a man to kill his wife's lover if he can catch them 'flagrante delicto'! 684 837

"Marriage is not allowed between near relations and whenever possible, people marry into a clan different from their own. Child marriage is discouraged and tribal customs have been moulded to conform to modern ideas since I became Mir. . . . 582 [177]

"In former years Shimshal was used as a place to 681

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
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misdemeanors on the scale that we know them in the Western world are practically unknown in Hunza. That being the case, it behooves us to investigate and study family life in Hunza, for juvenile delinquency is becoming a very serious and ever broadening problem in America.

I saw samples of Hunzan justice. Its simplicity made me weep . . . when I recalled our procrastinating, shackled, unwieldy, judicial system. In the Western world civil cases take months and even years to be heard in court before a judge. In Hunza there are so few cases of wrongdoings, or even individual or family problems, that a hearing can be arranged almost immediately.

Petty squabbles or differences between husband and wife or even other disputes can be brought before the Wazir or before the Mir in private. When something more serious is at stake, the grieved party or parties bring their case to the "morning durbar," which is held regularly in the courtyard surrounded by the beautiful gardens at the entrance to the Mir's palace. At the time I was at Baltit many workmen were busily engaged in erecting a large stone enclosure or balcony where the "durbars" will be held, allowing more room for spectators and greater comfort for the counsel.

During the proceedings the Mir sits comfortably ensconced on a square-shaped wooden divan, luxuriantly smothered in rugs, fancy cushions and tapestries. There is none of the strict court procedure or dourness and frigidity known to our Western judiciary system. Here one feels that he is talking to a friend—a fellow citizen—or at least, an acquaintance.

Perhaps we have carried our ideas of justice, freedom and democracy a bit too far. In order that everyone may be afforded justice and fair treatment at the hands

000 of his fellow man and see that it is fairly and impartially carried out, we have made it too complicated. Is there any justifiable reason why it should take months or even years for a civil case to be heard in court? If there are not sufficient judges, I'm sure it would not be difficult to appoint or elect more of them. If there are not enough court rooms and court houses, I feel confident that, with American construction at its high peak of efficiency, it wouldn't take long to correct that.

692 643 Then why isn't it done? I don't know the answer. Do you? The Hunzan system of justice seems to be functioning in a most satisfactory manner. Anyone may petition the Mir and unless he is away, can get an almost immediate hearing. If the Mir is not available or if the problem is not a weighty one, then the Wazir can attend to it.

In truth, justice can be simple!

* * * * *

486 122 In order to get into Hunza you must obtain a permit from the Pakistani authorities in the capital, which is Karachi, but I understand the government is being moved from Karachi to Rawalpindi or a new site close to it. I still think it is more important to have the Mir's invitation, because even though you could get into Hunza, you would be practically helpless without the Mir's assistance and cooperation.

[124] Unless you brought a guide with you and one who could speak English and translate for you, you'd find the going very, very difficult in either Nagir or Hunza. Therefore I would suggest that if you contemplate a visit into this area, you obtain the Mir's invitation or permission first. Then go after the Pakistani government's permit.

648 131 Why the Pakistan government regards Hunza as a strategic region or area is not hard to understand if

affairs, its defense, and its single telephone line. Hunza pays no taxes to the Pakistani Government. Instead, they are paid to the Mir, who is absolute ruler of the small border state. The Mir appoints an *arbop*, or village chief, and a *chowkidar*, or local sergeant at arms, for each village. Local disputes are tried by village chiefs. Anyone has the right of appeal to the Mir's court, which consists of the Mir, his hereditary grand vizier, plus the Mir-appointed chiefs of all the villages within walking distance of the palace. However, since the loser usually pays a fine to the Mir's treasury, and the winner traditionally gives the court a present equal to the loser's fine, not many cases are appealed. The Aga Khan (literally "Grandfather King") is spiritual leader of the Ismaili reli-